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Christian Community

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FOR YOUR SOCIAL ACTION COMMITTEE

1. If you have not already planned a study of *Christian Faith and International Responsibility*, the report of the Cleveland Conference described in December's CHRISTIAN COMMUNITY organize a group to do so. A brief study guide to the timely problems considered will be found on page 4 of this issue.

2. Call together the pastor, the president of the Laymen's Fellowship or Churchmen's Brotherhood, and a few assorted business, professional, labor or farm people to consider how you can use the Economic Life findings in your congregation.

Council Loses Greene

The Reverend Shirley E. Greene of Merom, Indiana, will join the staff of the National Farmers Union on January 1, 1954, as Director of Inter-Group Relations. For the past seven years Mr. Greene has been the Agricultural Relations Secretary of the Council for Social Action of the Congregational Christian Churches. The C.S.A. is discontinuing the position of its Agricultural Relations Secretary for financial reasons, but has requested the Committee to continue its advisory services to the national program.

The National Farmers Union (Farmers Educational and Cooperative Union) is a general farm organization carrying on programs of education, cooperative services and non-partisan political action. Its headquarters are in Denver, Colorado.

Mr. Greene's work will place primary emphasis on cooperation with church groups in the development of farm programs which conform to ethical principles and represent the broadest public interest.

He will work also with other groups who share similar objectives.

Mr. Greene's address for the immediate future will continue to be Merom, Indiana.

Using the Economic Life Studies

By Cameron P. Hall

Around February 1st the fourth in a six-volume series on ethics and economics can be had at the booksellers or by order from Harper & Brothers in New York City. Of the other two books one will be ready in late spring and the other in early fall. The series itself is the result of a grant from the Rockefeller Foundation in 1948 to the Department of the Church and Economic Life in the then Federal Council and now the National Council of Churches. No undertaking of such scope and competence dealing with this theme so vital to everyday living has ever been attempted by American Christianity.

In two recent articles, the *International Journal of Religious Education* has pointed to the basis for the churches probing deeply into the ethical character of economic living, on the one hand, and to what is significant about what is in the volumes themselves, on the other hand. The first question is answered in the October issue by Mr. Charles P. Taft, Chairman of the Department of the Church and Economic Life and its special Study Committee, and the other by Professor Howard R. Bowen, Economic Consultant of the series.

Now that the authors have completed their work, what should be the response of the potential readers among the ministers and laity of our denominations? In a summary and analysis of one of the volumes, the Research Department of the National Association of Manufacturers has written that "The Federal Council of Churches has performed a public service in sponsoring a series of studies and discussion on 'ethics and economic life' . . . Dr. Boulding . . . is one of our leading economists. Worthy of note also in this connection is that Dr. Boulding is a member of the Society of Friends (Quakers) and is a deeply and sincerely religious man well qualified to deal with the ethical problems with which this book and this series is fundamentally concerned." If what the Council is doing through this series is indeed "a public service," how and by whom can this service be extended to the leaders and members of our local churches?

First, among our church people who will find the material in these volumes of interest and use? What kind of people will perhaps be more interested in one volume than the others? There is limited worth in attempting to point to such "target groups" for it involves considerable speculation and generalization. But within these limits such a breakdown can have a practical value. In what follows there are also given suggested readings which afford an indication of the character and flow of the contents of the volumes now available.

Goals of Economic Life (Ed., A. Dudley Ward)—*Target Groups*: Pastors and lay leaders; general educators; social scientists, particularly economists; editors . . . *Suggested Readings:* Chapter 1—Aims of Economic Life as Seen by Economists (John Maurice Clark); Chapter 6—Government and the Goals of Economic Activity (Robert Morrison MacIver); Chapter 15—The Christian Faith

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Christian Community

A Program Service of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church. Sent free to interested pastors and social action committees. Additional copies may be obtained for 3 cents each.

Requests from Congregational Christians should be addressed to Council for Social Action, Ray Gibbons, Director, 289 Fourth Ave., New York 10, N. Y.

Requests by Evangelical and Reformed and general communications should be addressed to the Editor, Huber F. Klemme, Commission on Christian Social Action, 2969 West 25th St., Cleveland 13, Ohio.

Economic Life Studies

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and the Economic Life of Liberal Society (Reinhold Niebuhr).

THE ORGANIZATIONAL REVOLUTION (Kenneth E. Boulding)—*Target Groups:* Labor, farm, and industrial leaders; political and civic leaders; political scientists; journalists . . . *Suggested Readings:* Chapter 4—Political and Psychological Effects of the Organizational Revolution; Chapter 5—Ethics and the Theory of Organization; Chapter 11—Summary and Conclusions.

SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN (Howard R. Bowen)—*Target Groups:* Business men and women; lay leaders, adult educators; members of Service Clubs . . . *Suggested Readings:* Chapter 4—Social Aspects of Business Decisions in Present-Day Capitalism; Chapters 8 and 9—Why Are Businessmen Concerned About Their Social Responsibilities?; Chapter 12—Toward Increasing the Effectiveness of Social Responsibility in Business Decisions; Chapter 18 — Commentary on the Ethical Implications of the Study (F. Ernest Johnson).

AMERICAN INCOME AND ITS USE—*Target Groups:* Housewives; social welfare workers; parents; business and professional women; economists; political and civic leaders . . . *Suggested Readings:* Chapter 5—An American Case Study (Elizabeth E. Hoyt); Chapter 11—Highlights of Income and Consumption (Margaret G. Reid); Chapter 12—The Impact of Urbanization and Industrialization Upon the Family (Joseph L. McConnell and Janet M. Hooks).

CHRISTIAN VALUES AND ECONOMIC LIFE (Howard R. Bowen, John C. Bennett, William Adams Brown, Jr., G. Bromley Oxnam)—*Target Groups:* Pastors; lay leaders; students of international affairs; economists; Christian educators.

ATTITUDES AND OPINIONS ON THE AMERICAN ECONOMY (A. Dudley Ward, Stanley Leavy, Lawrence Freedman) — *Target Groups:* Pastors; youth leaders; high school and college students; psychologists; personnel executives and consultants.

If members in these groups in our churches are to be reached, who among us will have to assume primary responsibility? Certainly the following are denominational leaders in a particularly strategic position to be of help: pastors; adult and young adult leaders; social education and action leaders; editors and curriculum writers; members of seminary faculties, especially teachers of Christian social ethics; members of the faculties of church-related colleges, especially those in the social sciences.

We now turn to the "how" or the means by which the materials in these books, which are primarily intended to stimulate thought and discussion, may be read by church people and used in church programs.

I. SUGGESTIONS FOR THEIR READING AND STUDY BY INDIVIDUALS.

A. *Libraries are an effective answer* to the need for the books to be within the reach and price of people: in churches and church schools; in denominational headquarters, in seminaries and in church-related colleges. Helping a local pastor place these books on his study shelves is likewise important.

B. An effective way of spreading out the reading of these books comes from a layman. He plans to buy a book and to loan it out to ten of his friends, discussing it with them after each has had time to read it.

C. This procedure lends itself to ready adaptation by a pastor. From among his church members he can think of ten or more who belong to the occupational groups indicated above who would be interested in reading one of these books which might not otherwise be brought to his attention.

II. FOR USE IN THE PROGRAMS OF CHURCH GROUPS.

A. *A presentation on the significance of the series itself.* This would include a discussion of the interest of a foundation in supporting such a study and making its help available to a church body; the basis for the active responsibility of the churches and the potential impact of this study on the life of the church and of secular organizations.

B. *A review of a book* with a comment by one or two readers other than the reviewer.

C. *Outside speakers* who through training and experience are familiar with the general topic of the book chosen for discussion. The speaker should be asked primarily to discuss the subject matter of the book and only secondarily the book itself.

D. *A popular "pocket book" interpretation* of the study will be available in late spring and *a study guide* designed for church groups in the fall. It will cover the main areas highlighted in the series.

E. *A panel* which can be of use beyond a single church. For example, ask four men to serve as a panel dealing with one or more of the volumes. Let these members include the pastor, a businessman, a labor union or agricultural association leader, and a professional man. The preparation which this panel would do to provide a program for its own group would justify offering itself for similar programs in other churches both of its own denomination and through the local council of churches of other denominations.

The Reverend Cameron P. Hall is Executive Director of the Department of the Church and Economic Life of the National Council of Churches, which administered the Rockefeller-financed study of Economics and Ethics. This study was outlined in the December, 1952 issue of Christian Community. Prior to his present work with the National Council Mr. Hall held pastorates in New York's "Hell's Kitchen" and in a university community and served as social action executive of the Presbyterian Church in the U.S.A.

International Relations Letter

December 3, 1953

What is happening to Point IV? More than one letter has come to this desk asking the question. A series of three much-quoted New York *Times* articles claimed that the original program "is being radically changed in concept and in scope." An article in the November 25 issue of the *Christian Century* is headed, "The Metamorphosis of Point Four." The main charges are: that technical aid is being subordinated to military programs; that practically all, if not all, of the experienced administrators—at the Washington end—have been dismissed; that the Administration's goal is to shift the major part of the work to private auspices; foundations, universities, commercial interests, and religious organizations.

WHAT ARE THE FACTS?

It is, of course, a fact that Technical Assistance has been taken out of the State Department and placed under the jurisdiction of the new Foreign Operations Administration (FOA) headed by Harold Stassen. Since the FOA is largely concerned with general economic aid and defense support, there is at least a legitimate suspicion that Technical Assistance will be subordinated, as specifically charged. It is also a fact that all of the administrators who had become identified in the public mind with this program, many of whom had given years of able and dedicated service, have been dismissed. This was partly the result of the congressional requirement of a 30% across-the-board cut in personnel. Whatever else may be said of those now directing the program, it is certain that they are comparatively inexperienced.

One laymen who made an intensive investigation of the situation says: "It is my feeling that by the abolishment of technical assistance as a separate entity the door is open to a possible loss of its identity as a continuing program and that, should the perils of communist aggression be alleviated, programs intended for security will be eliminated and along with them technical assistance to the underdeveloped areas." This judgment is the more impressive because it was part of a report generally favorable to the present administration of Point IV, the whole report being based on interviews with Mr. Stassen and other top FOA people, as well as with former government officers.

On the other hand, there has been no denial of FOA's claim that the number of technical assistance experts in the field has not been reduced. Nor does a nation have to agree to participate in programs which promote collective security in order to receive technical assistance from the United States. It is also true that when, last spring, Congress threatened to reduce appropriations for the program almost to the vanishing point, the Administration exerted heavy pressure against such action. So, while the amount of money available is far less than was asked by the Truman administration and also considerably less than was asked by President Eisenhower, it is more than many members of the House and Senate were inclined to appropriate.

WHAT CAN WE DO?

What should believers in the importance of a large and growing program of Technical Aid do now? Two main lines of action are desirable. First, without assuming that the Administration wants to "get rid of" the whole program — which is not certain — we should let the President and Mr. Stassen know that we believe in this kind of American aid and also what kind of program we think it should be. In this connection, readers of this letter will find very helpful the findings of the Cleveland National Study Conference on the subject of "The United States and World Development." Here are outlined the needs of the underdeveloped areas and also characteristics of a good program of Technical Aid. Let us make sure our government knows we are watching its policies in this area, that we do not want Technical Aid subordinated to security measures, however important these may be, and that we think government must continue to carry a large part of the work.

In the second place, and even more important, is the task of letting our Congressmen and Senators know what we think. Thus far in Point IV history, the most serious danger to the program has come, not from the Administration, either Democratic Republican, but from the lack of enthusiasm for it in Congress. The best laid plans of the President, Mr. Stassen, and others can be changed or thwarted by a Congress whose members have not heard from their constituents. Let supporters of Point Four talk to their Congressman when he is at home, or write to him in Washington!

—Herman F. Reissig

EDITOR'S NOTE: Since Mr. Reissig's Letter was written, the International Development Advisory Board, headed by Eric Johnston, has reported its Conclusions and Recommendations about technical assistance to the Director of Foreign Operations, Harold E. Stassen. Many of these recommendations fall directly in line with the concerns which church people have expressed—a long-range plan, expansion of the United Nations Expanded Program of Technical Assistance, more effective coordination between the US and the UN program, and clear-cut separation of technical cooperation from military aid and other large-scale economic assistance programs.—*H. F. K.*

Emphasis On CSA

Friends of the Council for Social Action have made February—designated by the Congregational Christian Churches as the CSA's Month-of-Emphasis—their time for special gifts for its program. Last year the number of contributors increased nearly 70 per cent. In the past three years such gifts increased from $6,000 to $10,000, or more than 60 per cent. These "second-mile" gifts, over and above the regular contributions through the local churches, are a substantial share of the CSA income and give strong moral and financial support to its work.

Again this February the CSA appeals to its many friends for special gifts. These gifts help make possible the publication of analyses of current issues in *Social Action,* countless staff services to local churches, and assistance to individuals and groups formulating their opinion on major national and international problems. The report of the Board of Review called for a greater emphasis upon education in the churches. The CSA is eager to add a secretary who will devote his principal efforts to the program and organization of church social action committees. Increased income in 1954 will make this possible. You can help make it a 'Month-of-Emphasis"—on education.

As You Study the Booklet "Christian Faith and International Responsibility" We Recommend the Following Subjects for Your Special Attention

The International Relations Committee offers the following guide to the report of the Cleveland Study Conference on the Churches and World Order. Emphasis on these subjects does not mean that other parts of the Message, Findings, and Resolutions are unimportant. These have been singled out to aid speakers, study groups, pastors, and committees in the preparation of addresses, sermons, courses, or resolutions for adoption by Conferences, Synods, Associations, or local congregations. Pages refer to *Christian Faith and International Responsibility*, available at 30c each from the National Council's Department of Publications, or from the Commission on Christian Social Action.

I. The Major Problems Confronting United States Foreign Policy

Revolutionary Upheaval in Vast Areas, p. 10.
Soviet Communism *versus* the Non-Soviet World, pp. 10-11.
Co-Existence with the Soviet Power System, p. 11.

Do you agree with the description of "upheaval in vast areas?" With the analysis of the relation between Soviet Communism and the non-Communist world? Are important aspects of the problem omitted? Is "co-existence possible?

II. The United Nations

The United Nations: Achievements and Limitations, pp. 13-14.
The United States and the United Nations, pp. 18-23.

Is this a satisfactory statement of the achievements and limitations of the UN? Six ways in which the United States can more effectively cooperate with UN are mentioned. Are there other ways?

III. National Self-Interest and the Welfare of the Human Community

"Fear Not the Bomb, but Man," p. 17.

In what specific ways does the self-interest of the United States clash, or seem to clash, with the welfare of the whole community? Is it possible for a nation to practice the truth that "he who loseth his life shall find it?"

IV. Domestic Economic Policy and World Trade

U. S. Productivity and International Trade, p. 15.
The United States and Foreign Economic Policy, pp. 24-30.

Legislation providing for Reciprocal Trade Agreements expires in June, 1954. Do you think it should be indefinitely extended? Extended for a limited period? Allowed to die? Why? Does our high level of productivity actually permit a substantial increase in imports?

V. Point Four and UN Technical Assistance

Technical Co-operation and Foreign Investment, p. 14.
The United States and the Less Developed Areas, pp. 29-30, 31-34.
Technical Assistance, p. 43.

If the idea of technical assistance is "one of the great ideas of our time," do you think the United States is taking the idea seriously enough? Are there signs that Point Four is being too much tied to military considerations? What are they? If you agree with the recommendations on page 43, in what ways can we as Christian citizens see to it that they are carried out?

VI. Collective Security

The United States and Collective Security, pp. 16, 35-41.

This subject caused more discussion and disagreement than anything else considered at the study conference. What do we mean by collective security? Is collective security superior, from a Christian point of view, to the older custom of unilateral preparation for defense against aggression? Does the practice of collective security add a new dimension to the old debate between pacifist and non-pacifist Christian?

VII. Communist Subversion and Civil Rights

National Security and Civil Rights, p. 16.

Do you agree that there is a "demagoguery which, in the name of "Americanism," seeks to exploit fears, foment suspicion, by-pass due process of law, and stifle differences of opinion? Can you cite specific examples? Does the contrast between "a legitimate security from espionage" and "a bogus security from dissent" seem relevant and important in the United States today? What is happening in your community in this area?

VIII. The "Bricker Amendment"

Treaties and Executive Agreements, p. 42

Without naming it, this resolution refers to the so-called Bricker Amendment (S. J. Res. 1). Are you familiar with this proposal, now before the Congress? Do you think it is necessary? Harmless? Dangerous? Why? (For more information, write to the Council for Social Action, or to the Commission on Christian Social Action).

IX. Surplus Foods in the United States — Hunger Elsewhere

Surplus Foods in the United States, p. 43.

What are the facts of this situation? Should we adopt legislation making it possible to give some of our Surplus Food to those who need it? What has the Congress done on this? What more should it do? What are you and your church doing about it?

Excellent Discussion Group Material. **An additional booklet, ready January 20, has been written for study groups. Titled *We Are Responsible*, it may be ordered from the Commission on Christian Social Action or from the Department of Publications, National Council of Churches, 12 East 23rd St., New York 10, N. Y., at 30 cents per copy. This study guide uses material from *Christian Faith and International Responsibility* but does not confine itself to the report of the National Study Conference. It helps to answer the question, "How can I as an American citizen play a more responsible part in international relations?"**